



A STUDY OF INTER-CASTE MARRIAGE AND SOCIAL DIFFICULTIES IN INDIA

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ABSTRACT

Today, in Indian society though we can see inter-caste marriages but mostly it is part of urban culture and they constitute a minor proportion of the total marriages. In the rural area of the country, institution of marriage is by and large dominated by the same caste marriages and still has a long way to go in terms of accepting inter-caste marriage system. In the era of globalization and science and technology, Social institution and its patterns are changing rapidly. Life is becoming hard and fast. In this competitive life, individuals are neglecting arbitrary social controls and customs at various levels in personal and social life. Marriage is one of the tools to survive a constant caste system. But it is broken by inter-caste marriage. Young generation is favorable to inter-caste marriage and these are tools of caste eradication. It is important asset to build national integrity. Large number of inter-caste marriages will make casteless society. In this transmission process what actual problems are faced by inter-caste married community is still out of the domain of the critical scrutiny.

Key Words: Social Acceptance and Oppose

INTRODUCTION

The process of modernization, urbanization, globalization and democratization has brought positive changes in Indian society. The problem of child marriage was prevented in India since past. In 1978, Child Marriage Act amendment has raised the age of marriage to 18 years for girls and 21 years for boys. After this amendment the problem of caste restriction on marriage still remains. History gives lot of examples that the efforts have been made by various social reformers such as Mahatma Phule, Rajarshi Shahu Maharaj, Dr. Babasaheb Ambedkar and other individuals to make India free from clothes of caste system, untouchability and race discrimination. When we talk about Indian marriages, which are intercaste and inter-religious, it seems like a taboo to most of the people. But in order to eradicate the caste system, it is important that, there should be inter-caste marriage. Marriages are regarded as the most important social custom and the best means to remove the barrier of caste system.

MARRIAGE IN SOCIOLOGICAL POINT VIEWS

Marriage remains as one of an ancient, important and universally existing social institution, fulfilling socially important and personal needs. It has gone through a long process of change assuming different forms and functions. However, disparities found in marriages pattern, marriage always plays vital role in every society 80.5 percent part of population of India belongs to Hindu religion.

Hindu tradition; marriage plays an important role in socio-religious life towards the family and community rather than personal relationship fulfilling individual needs and family interest. For centuries Indian society has been divided on the basis of caste system and religion. Marriages within the same caste and same society are celebrated as per the norms of the Indian society. To think marriage between different caste and different religion is difficult and socially unacceptable proposition.

There are six primary social institutions in the sociology; Family, Economy, Religion, Education, State and Marriage. These are closely interrelated and reciprocal and such inseparable. Any changes in one of these institutions are bound to have its impacts on all remaining. The crisis that contemporary society is passing through can be explained in term of process within and without the family and also marriage bond. The functions of specially marriages and family institutions in manifest manner. These working are direct and clear. On contrary the function of secondary institutions are in latent manner. Their functioning is not direct. So it is not needed explain in detail at the moment.

INTER-CASTE & INTER RELIGIONS MARRIAGES:

Caste and racial discrimination are barriers in the progress of India. Different societies of in ancient and medieval period, especially Hindu religion were divided on the basis of caste and religion. The problem of caste system was so deep rooted that it took years for the Indians to come out of that idea. Even in the present situation also India is facing to abolish the serve social condition. History reveals that efforts have been made by various social reformers and individuals to make India free from the caste system, untouchability, and race discrimination.

Indians had an orthodox way of thinking. They could not accept inter-caste marriages. They had accepted that marriages are only possible in the same caste and community.

Inter-caste and inter-religious marriages in India were taboo for more people in the earlier era. But in changing scenario inter-caste marriages also became a part of the urban society. Marriages are regarded as the very important part of social custom and due to, were viewed as the best paths to demolish the wall of caste system. In modern Indian society, though we can see intercaste marriages, but it has part of maximum number of city culture.

On the contrary, the rural area is away from this change. With the changing social life of rural India, the mind-set is also changed of the people seen, but mostly in the urban community. In the urban India people have learned the nuances of caste system and the positive of inter-caste marriage. In the rural India people have still not accepted the concept of inter-caste marriages. In rural India, even today people are very rigid

about marriages. The people prefer that their daughters and sons should marry in the same caste; else they refuse to acknowledge their daughters and sons. Though in rural India, this happens in numerous incidents of wife beating, dowry death, and domestic violence this has still not evaded the theory of caste system. People from rural need to be taught about the menaces of caste system and effort should be taken to fight against it. Finally marriage is all about coming together two souls, irrespective social background and class.

REVIEW OF LITERATURE

To avoid repetition in study there is need to review the existing literatures which are related to research problem. So researcher has taken the review of literature regarding inter-caste marriages and inter-caste marriages also.

On the basis of sociological theory, there is very little literature available which is related to inter-caste marriages. The researcher has tried to study this available literature in briefly. After studying this literature, another aspect of intercaste marriage and married are found and it is necessary to explain in sociological way. So researcher has taken this task. The findings of this study will be definitely proved helpful in the field of sociological study.

Kannan C.T. (1963) studied 149 inter-caste marriages in the city of Bombay. He found that inter-caste marriage is steadily increasing only recently and that has assumed a significant component since 1956. The age of the women at the time of her marriage, the freedom given to her to choose her partner, the range of female education are some of the important factors for the inter-caste marriage in Bombay. Kannan is very optimistic in his study, because he says, "After specific period inter-caste marriages solemnized by society automatically and it has bright future."

Mokashi P. R. studied in his research work in 1978-80 it was related to inter-caste marriages (Dalit and Sawarna) for this study he interviewed 100 units (50 couples). In this regard he says all the marriages were love marriages and it solemnized by both, bride and groom without any pressure. Researcher further says, 'this type of marriage is helpful for caste eradication'³⁰. Another part of study by Mokashi P. R. studied in his research work by in 1982 entitled as; 'Mate selection in Inter marriages in Bombay' published in the book form. It deals with the changes and Deviance views. In this study he studied 265 couples, it was divided subsequently 63% from Hindu, 15.7% from Christian, 9.4% from Muslim, 5.5% from Parshi, 2.6% from Budhha and Jain, Sikh and Jewish were 1% each. The main cause behind selection of life partner described in this study and also it is explained as; 50% couples say, the Physical attraction was main factor behind selection of life partner while remaining says, 'as we mate', 'the help which paid each other in struggle', education, nature, choices, family attraction, intellectuality and views towards life. In this study included 10 marriages it was international marriages.

Reddy et.al, (1984): Another study on inter-caste marriage (Reddy et.al, 1984)⁸ shows that the scheduled caste had exhibited the highest tendency for inter-caste marriages than the other castes. The urban residence, education, employment in modern occupation and middle class economic background have tended to be a set

of attributes needed for incidence of intercaste marriages. He further noted that intercaste marriage takes place at fairly advanced age.

METHODOLOGY

The topic of Present paper is 'Inter-caste Marriage and Social Difficulties' is related to primary data. it was collected from selected 150 inter-caste married couples from Karnataka Region. the tool was use for data collection i.e. interview schedule and survey method was used. The topic of research goes through research process from formulation of problem to till last step of research.

OBJECTIVES OF THE STUDY

- 1) To study social background and problem of inter-caste married couples.
- 2) To study familial relations and social difficulties of inter-caste married couples.

HYPOTHESIS OF THE STUDY

- 1) Inter-caste marrieds are facing social difficulties.
- 2) Inter-caste married are disorganized from familial relation.

THEORETICAL FRAMEWORK

The present study is related to various theories of social change in sociology but it relates appropriately to post modernity, because the theme of post modernity is 'Individual freedom to choose one's lifestyle' and this principle matching with the principle of inter caste marriage so this approach is used to analyze data during present study.

ACCEPTANCE AND OPPOSITION TO INTER-CASTE MARRIAGE BY FAMILY MEMBERS

Educational background of family gives freedom of choice life for partner also destroys walls of caste by accepted inter-caste marriage.

To know the social reality about this issue, the following table is important in this regard. Inter-caste marriages have out of social approval but society is not constant. It changes Girls and boys growing in family and when they got marriage as per social provision it is accepted always.

But if somebody got intercaste marriage what situation creates regarding to acceptance or oppose to it. If parent's maturity is favorable, then no problems for inter-caste married couples, but when they took opposition stand. In this situation inter-castemarried couples felt in various problems. With this reference the reality was studied and presented in following table.

Table No.1**Table showing acceptance and oppose of respondent's parent to inter-caste marriage**

Opinion	Respondent					
	Male	Percentage	Female	Percentage	Total	Percentage
Acceptance	81	54.00	29	19.33	110	36.67
Oppose	69	46.00	121	80.67	190	63.33
Total	150	100	150	100	300	100

On the acceptance and opposition to inter-caste marriage among the male respondents 81 (54%) have stated that, their family member have accepted inter-caste marriage and 69 (46%) said their parent was opposed to inter-caste marriage. Similarly, among the female respondents only 29 (19.33%) family member have accepted her inter-caste marriage and 121

(80.67%) said, their parents and other relatives were opposed to inter-caste marriage.

To conclude among all respondents 110 (36.67%) have expressed that their parent family members and relatives have accepted intercaste marriages while great majority that, remaining, 190 (63.33%) respondent's parents, family members and relatives opposed to intercaste marriages.

Table No. 2**Responder's opinion about decision of intercaste marriage after got married**

Opinion about decision of inter-caste marriage	Respondent					
	Male	Percentage	Female	Percentage	Total	Percentage
Always correct	68	45.33	83	55.33	151	50.33
Always wrong	14	9.33	7	4.67	21	7.00
Sometime wrong	54	36.00	41	27.33	95	31.67
Unable to answer	14	9.33	19	12.67	33	11.00
Total	150	100	150	100	300	100

Above table made it clear that, (45.33%) of the male respondents say that his decision of inter-caste marriage is always correct, it is surprising to note that, (9.33%) of the male respondents says that, their decision of intercaste marriage was always wrong because they are not happy with their inter-caste married life. (36%) of the male respondents expressed that they are feeling sometime the decision of getting inter-caste marriage was wrong, remaining, (9.33%) of male respondents were not answered to this question, because they were looking confused with their inter-caste married life. Similarly, (55.33%) of the female respondents says that, her decision of intercaste marriage is always correct only (4.67%) of the female respondent were not happy with their inter-caste married life because they are felling the decision of getting inter-caste marriage was always wrong. (27.33%) of the female respondents feeling sometime wrong with this decision and remaining, (12.67%) of female respondent are not answered on this question.

SOCIAL DIFFICULTIES IN FAMILY DUE TO INTER-CASTE MARRIAGE:

As mentioned before inter-caste marriage is not acceptable practice in traditional Indian society intra-caste marriage remains purity of family and caste. On contrary, inter-caste marriages destroy it. Due to inter-caste marriage family and kinship affecting and raise difficulties to arrange marriage of remaining brothers and sisters of inter-caste married. This serve condition surveyed and presented in following table.

Table No. 3**Social difficulties to make marriage of brother and sister of inter-caste married**

Difficulties	Respondent					
	Male	Percentage	Female	Percentage	Total	Percentage
Yes	00	00	20	13.33	20	6.67
No	54	36.00	26	17.33	80	26.67
Not married till	5	3.33	5	3.33	10	3.33
Minor	5	3.33	00	00	5	1.67
Unable to answer	86	57.33	99	66.00	185	61.67
Total	150	100	150	100	300	100

(36%) male respondents did not face the problem of caste to arrange marriage of their children but (13.33%) of female respondents say that, they have faced difficulties regarding caste at the time of their children's marriage and (17.33%) of female respondents say that, they have clearly not faced the problem or difficulties regarding to arrange marriage of their children. Each (3.33%) of respondents said that, this difficulty doesn't come till in their life. (57.33%) of male respondents have not replied to this question means they were unable to answer and (66%) of female respondent replied same as 57.33% of male respondents.

To conclude, 61.67% of total respondents did not replied regarding difficulties of caste to make marriage of their pupils. 26.67 % of total respondents did not face the difficulties regarding to make marriage of their pupils.

CONCUSSION

The intensity of opposition to inter-caste marriages are found in more quantity from female side that is noted 80.67%, in other words; it is reflection of male dominating culture. The great majority of inter caste-married that is 50.33% are happy with their intercaste married life and comparatively, female respondents are more than male respondents followed by 31.67% respondents are not feeling completely happiness. Because they are always facings social problem due to their intercaste marriage. Inter-caste marriage crates minor problem to arrange marriages of remaining family members. The great majority of respondents were young and their pupils were not from marriageable age group.

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